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881 533 778 or alternatively told her that she would take the first child if her daughter had a second one. But she was tricking her and now the girl has two babies to look after. The moral stressed is the duty of refusing intercourse with the husband before the baby is weaned, [862] i.e. at the second or third year. This is the common Bemba practice.

No. 54. *The pregnant woman* (*mwanakashi*) (Fig. 17). The song is:

[539]

Kasuba kawa;	The sun has set;
Kasuba kaeli aya.	The sun has already gone.
Nshiku shyafula;	The days are fulfilled;
Kanshindama musuku ila.	Let me go and honour the *musuku* tree.

Interpretation. The *musuku* tree bears fruit and stands for fertility. The pregnant woman is also wrapped in its bark. Nangoshye explained the song by saying, 'the days are over; my time has come to give birth.'

No. 55. *The man who is a fool.* This is a model of a low helmet-shaped pot which the candidate puts on her head singing:

[539]

Mwe mwaume,	You man,
Shiwawela-e!	You are a fool!
Ntunta mutima.	You have no courage.

Interpretation. The man should look after his wife but he does not do so.

No. 56. *The young man walking smartly.* This is a figure of a jaunty young man all dressed up. The song is:

[539]

We kalumendo!	You little young man!
Shicenda mukola!	Who walks so smartly!
Baisa.	They have come.

Interpretation. This was said to be the son-in-law who has gone to get hoes for the marriage; or alternatively, in modern idiom, who has gone to work for the Europeans. One informant said that the song implied that the dressed-up man idling about the village does not always get the bride he wants; another that the girl has insisted on marrying the smart young man but he has gone away and left her.